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THE DRINK PROBLEM

BY

T. D. CROTHERS, M. D.

Editor of "The Quarterly Journal of Inebriety"



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BY

T. D. CROOTHERS, M. D.

EDITOR OF THE QUARTERLY JOURNAL OF INEBRIETY

COLLATERAL READINGS SUGGESTED:

Spencer's Principles of Sociology and Principles of Ethics; Mill on Liberty; Dr. Bowditch's Intemperance in the Light of Cosmic Laws; Kerr's Inebriety: Its Etiology, Pathology, Treatment, and Jurisprudence; Inebriety and Crime; Ribot's Diseases of the Will; Parish's Alcoholic Inebriety; Galton's Natural Inheritance; Oswald's The Poison Problem; Iles's The Liquor Question in Politics; Pitman's Alcohol and the State; Gustafson's The Foundation of Death; Wheeler's Prohibition; Fernald's Economics of Prohibition; Sermons and Addresses on Temperance by Rev. Dr. Howard Crosby and Rev. Dr. W. S. Rainsford.

THE DRINK PROBLEM.

BY T. D. CROTHERS, M. D.

ALARMING PREVALENCE OF THE DRINK HABIT.

SOME general conception of this problem may be obtained from the single statistical fact that in 1891 over half a million persons were arrested in this country charged with intoxication and petty crimes associated or following from inebriety. It is a reasonable assumption that at least half as many more persons used spirits to excess that did not come under legal notice. If to this be added the opium, chloral, and other drug takers, the numbers will reach enormous proportions. Admitting the possible errors that may exist in such statistics, there are many facts and reasons for believing that the extent and fatality of the drink evil are more serious and of greater magnitude than have ever been represented. Personal observation in almost every town and community confirms this; and each year the nature and extent of this evil become more and more prominent.

There is apparent in the public mind a growing sense of danger which is manifest in temperance agitations and various efforts to neutralize and break up this evil. This feeling of alarm has concentrated into various great crusade movements and organized societies, with a vast machinery of county, State, and national divisions. A political party fully organized is in the field, with the central object of obtaining power to control and break up this drink disease. Great church societies are urging moral means and remedies for the same purpose. Revival orators are holding meetings and creating a public sentiment of alarm in all parts of the country. In this country and Canada there are eighty newspapers and magazines published, weekly and monthly, exclusively devoted to this cause. Books, pamphlets, sermons, and tracts, almost without number, are coming from the press constantly. A literature that is sensational and aggressive is scattered in all directions.

With this increasing agitation, apparently, the sale of spirits is increasing; and many persons are confident that

inebriety is also increasing. Statistics undoubtedly show that the fatality, injury, and losses following the use of alcohol have increased far beyond the growth of population.

There is a deep psychological meaning in this which indicates the movement of unknown laws and forces above the confusion and roar of agitation. If we take a higher point of view, this problem appears to be one of the great natural eliminative processes in the evolutionary march of the race. Here the armies of inebriates, the weak and defective, and those who resort to alcohol, and are unable to adapt themselves to the changes of life and environment, are driven out as unfit—separated and crowded out by the larger, stronger types of the race. This view is sustained by the history and appearance of the drink victims in every community. From both inheritance and neglect, they bear physiological and psychological marks of degeneration. Even those who deal in spirits show the same signs and indications.

ORIGIN AND GROWTH OF THE DRINK HABIT.

It is an interesting inquiry where this army of inebriates began; at what point in the march have they reached at present, in what direction is their movement, and what laws and forces are controlling and shaping their course?

The use of spirits can be traced back to the infancy of the race and has ever been associated with its ignorance, weakness, and disease. While it has followed the march of humanity from the lower to the higher, from its infancy up through all stages of growth and development, it has manifested a peculiar movement of its own. Thus, in some ages, it has been very prominent, creating alarm and attracting the attention of historians; then it has declined and been unnoticed. Then it has come again into prominence and disappeared as before. This very significant tide-like movement has extended over the drink history of centuries, and has followed in some unknown way the great convulsions and revolutions of nations and races. In modern times it is traceable in the statistics of courts where inebriety is punished, and points to the operation of laws at present unknown. This oscillatory movement of inebriety is receding and appears to be governed by the growth and mental vigor of the race.

Up to the last century the use of spirits was almost universal. Total abstainers were very rare and excessive

use was common and unnoticed. Nearly all authorities agree that the ineptitude of the past was not marked by the delirium and frenzy of modern times. The less sensitive brains of our ancestors became early palsied from spirits, and they suffered from dementia and death. At banquets the standard of strength was ability to keep awake while drinking spirits. Men used spirits and became stupid, and continued to drink for a lifetime, or until death from some acute or epidemic disease. Little or no reference is found in medical histories to alcohol as the cause of insanity, epilepsy, or idiocy, or, in fact, as the cause of any disease. Any excessive or fatal use of spirits was explained as the result of vice, free will, or demoniacal influences. The common people drank the coarser and heavier spirits, and the wealthy drank wine and light alcohols.

CHANGE IN TYPE OF THE HABIT WITH INCREASING BRAIN DEVELOPMENT.

Evidently the excessive use of spirits in all classes has slowly declined with the increase of knowledge and progressive development of the race. The drink evil has followed the race march as a shadow in outline, generally growing less and less distinct up to the last century. From that time it has appeared in a new form. The old-time stupor from the effects of spirits has changed to delirium, delusions, and crime symptoms. Mental exhaustion, insanity, and acute brain and nerve degeneration have become prominent in most cases. Moderate drinking is becoming more and more impossible. The moderate drinker of to-day becomes the ineptiate of to-morrow, and dies the next day of acute disease, or is laid away in some asylum.

The type and forms of ineptitude have changed. The developed brain of the modern man is more acutely sensitive to alcohol, and is more likely to find in spirits a relief from the mental strains he is subjected to. The drink evil has become a mental disease, an insanity whose origin, progress, development, and decline can be traced and studied.

ORGANIZED EFFORTS TO COMBAT THE EVIL.

This fact was unconsciously recognized at the beginning of the century in the organization of societies and efforts to break up and combat its influence. The drunkenness of the

past appeared in a new light, and with it came the growing faith that it could be removed and prevented. From the first temperance society in 1816, with eight members, down to the present, there has been a steady increase of efforts and means to check and prevent inebriety. The armies of total abstainers and temperance reformers have rapidly increased; and literally no topic of civilization is more widely discussed to-day in all circles of society.

Although statistics may show an increase in the sale of spirits proportionally greater than the increase of the population, and the number of persons drinking may appear to be larger for a time in certain sections, yet a wider study, extending over a series of years, will show that this drink army is disbanding and disappearing. The tide-like oscillation of inebriety to which we have referred is often traceable in temperance revival movements which spring up suddenly and disappear mysteriously; or, in other words, inebriety increases up to a certain point and then recedes. The retrograde movement begins when the highest level is reached in sudden temperance reformatory efforts which go on with intensity for a time, then die away abruptly.

Through all this, the same eternal laws of evolution are moving the race upward and outward, and crushing out the defectives and all who are or may become incompetent and unfit to bear the burdens of humanity.

FAILURE OF REFORMERS TO RECOGNIZE THE CHANGED CHARACTER OF THE HABIT.

It is startling to find that through all this movement and agitation there has been no change in the theory of the nature and character of inebriety. This drink problem has changed in form and prominence, and is the central topic of thousands of moralists, reformers, and philanthropists, and yet the same theories of a moral origin, the same explanations of a heart deceitful and desperately wicked, the same story of vice and moral depravity, are repeated and accepted as the true explanation of its character and causes. All the literature and the remedial efforts to check and prevent inebriety are based on such theories. All physical agencies in the causation are unrecognized, and nothing but the moral weakness and the wicked impulses of the victim are supposed to be active causes. Such are some of the facts which appear from a general study of the drink problem of to-day.

THE APPLICATION OF SCIENTIFIC METHODS TO THIS
STUDY; HEREDITARY INFLUENCES.

If we ascend above the conflict and agitation of the present and lose sight of all such theories, a different view appears. The drink army stretches away before us like a river, with a resistless onward sweep beyond the uncertainties of human will and the feebleness of human effort. To understand this, we must go back to the sources, to the springs and streams and causative influences which have accumulated and united in forming this drink current. This is done by a careful study and grouping of the histories of a large number of cases. The conclusions from such a study by many observers agree that *heredity* is the most prominent cause and is present in over eighty per cent of all inebriates.

This heredity includes the degenerations which are transmitted from consumptive, insane, idiotic, epileptic, hysterical, and other nervous diseases, together with alcoholic and moderate-drinking ancestors. Inebriety may be the direct legacy of any of these diseases, and especially from alcoholic and drug-taking parents. If drunken children should not follow from inebriate parents, some other of these allied forms of disease is sure to appear, either in the first or second generation. The drink craze is a symptom of physical degeneration and tendency to early exhaustion, and a hint of the incapacity of the brain to regulate and continue the vital processes along the lines designed by Nature.

Parents who use alcohol are literally crippling their children, lessening their vigor and the possibility of living natural lives. Thus parents are literally trustees to receive and transmit to the future the germ form and force. If they fail by neglect or ignorance, they come into conflict with inexorable laws which punish by pain, suffering, and extinction. This army of inebriates are, to a large extent, the product and result of the diseases of their ancestors—a reflection of the physical and mental degeneration of the race that has passed away.

The use of wine at meals, defective nutrition, ungoverned appetites and impulses, neglect of healthy body and brain exercise, break out in the children in inebriety or some allied disease with almost absolute certainty. It is our physical sins and diseases of to-day that are preparing the ground for all sorts of nerve diseases and inebriety in

the next generation. It is our failures, neglect, and weakness that are transmitted in low vitality, defective power of resistance, and tendency to disease, making every condition favorable for a short, degenerate life and early death.

INEBRIETY AN INHERITED DISEASE, AFFECTING THE WILL.

The free will we urge these poor inebrates to exercise only existed in their ancestors. They alone could have diverted and changed the currents of health and made *free will* possible in the children. The hereditary inebriate is born into the world with a low power of vitality and states of central brain exhaustion which are ever seeking relief; and alcohol, by its narcotic action, supplies this demand. This impulse to degeneration may pass down one or two generations before appearing as inebriety again.

No other disease is more positively transmitted than inebriety, either directly or indirectly, in some associated disease. A study of heredity reveals a most startling view of the forces at our command to change and prevent the inebriety of the future. In the good time coming, not far away, this field will be occupied by practical scientists, and we shall be able to break up this great polluted spring and stop the tide of disease which follows.

INFLUENCE OF INDISCRIMINATE MARRIAGES IN PERPETUATING THE HABIT.

Another active factor more apparent and controllable in the problem of inebriety is that of *marriage*. At present indiscriminate marriages are largely influential in intensifying and continuing this alcoholic stream. The assertion that inebriety is bred and cultivated by indiscriminate marriages can be proved in the experience of every community. Stockmen, who have only the most selfish interests, act on an analogous fact, and avoid raising defective stock by the selection of the strongest and best types for the continuation of the race. Our neglect to recognize this great principle of Nature is seen in the common marriages of many persons who are literally human wreckage and remnants of a race stock approaching extinction. Criminals, paupers, inebriates, and others notoriously far down on the road to dissolution, are permitted to marry and raise children freighted

with a truly frightful legacy of degeneration. The dangerous classes of every community, the inmates of hospitals and asylums, are the living witnesses of this blunder.

Higher up in the social scale unions are constantly taking place the progeny of which must be defective and incapable of living normal lives. Were it not for the higher laws of Nature, which continuously throw out and exterminate these unfit, the race would soon be doomed to helpless degeneracy. The children from these dangerous marriages are so far crippled as to be unable to live normally and in accord with laws of health, and hence become diseased and subject to the laws of dissolution.

One of the saddest facts in the history of these degenerates is the very common sacrifice of noble women, who marry them under the delusion that they are suffering from a moral disorder which can be reached and cured by love and sympathy. The marriage of chronic inebriates on this principle is a crime and offense against the highest laws of humanity that should be punished by the severest penalties. In the near future the State will recognize this fact in its laws. It is this defective heredity, increased and intensified by marriages with equally bad stock, that is the great fountain-spring from which inebriety comes.

DEFECTIVE NUTRITION AND OTHER CAUSES OF THE DRINK DISEASE.

There are other active sources from which inebriety springs that may be seen in every community. Thus starvation in childhood by overfeeding and underfeeding is followed by defective nutrition and growth, and finally by inebriety. Degenerations and defective growths from diseases of childhood slumber along to the period of maturity, then break out into inebriety from the slightest exciting causes.

Injury of the brain and nervous system in early and mature life, such as sunstroke, shocks, blows, and diseases which are attended with delirium and unconsciousness, often develop into inebriety. Want of rest, strains, and profound drains of the body bring on exhaustion and changes in the nerve centers that are often manifest in inebriety. The moment alcohol is taken in large quantity a tremendous activity and concentration of degenerative forces begin.

INFLUENCE OF ALCOHOL ON THE BODILY TISSUES.

Alcohol, of all drugs, seems most to intensify and provoke disease, and to afford the most favorable conditions for the destruction of cell and nerve tissue. The incline to acute disease and final death which follows the use of spirits is sharp, and the rush downward is rapid and deceptive. The history of a large number of these cases points to the same symptoms, the same progress, direction, and termination.

Like a river springing from certain sources and moving on down, diverted here and there by rocks, mountains, banks, and islands, so this drink stream changes and winds about, but always passes the same sections with the same course, and always reaches the same ocean. It is a startling fact that inebriates are literally a new army of the insane, which have sprung up and camped all along the frontiers of modern civilization.

DELETERIOUS INFLUENCE OF THE SALOON.

One of the most unaccountable facts of this drink army and problem, notwithstanding all the agitation of means and methods for relief, is the *saloon, its support and defense by the public.*

Everywhere, for the mere formality of a license, saloons are permitted and encouraged for the sale of spirits, under the most attractive conditions and surroundings. Art, luxury, comfort, and elegance combine to make these places attractive resorts; mirrors, flashing glass ornaments, colored liquids, pungent odors, are arranged to create thirst and stimulate the sense of taste.

Thus the senses are appealed to in the most powerful way to use alcohol in all forms. As a result, the saloon has become a terrible power over the minds and conduct of a vast number of weak, defective persons, whose mental and physical health it breaks up and destroys. Nothing can be more certain than this fact. In every community, under all possible circumstances, the saloon is destructive, antagonizing every effort to struggle from the lower to the higher, and every law of growth and development. Why should the saloon be tolerated a moment in any intelligent community? Whenever the dangers from the use of alcohol are even partially realized, why should not the saloon be the

first object of attack? What right has the saloon to exist? What right has it to peril every interest of law and order?

The answer is to be found in the same old realm of superstitious theories that cling with deathless grasp to the public mind; theories of the food value of alcohol, and its moderate use as favoring longevity and happiness—these are the real supports of the saloon.

The saloon is the real schoolhouse for the cultivation and development of inebriety, and is the most dangerous disease center that can exist in any community. The only word that can be said in its favor is that its real power is eliminative—it hurries on the process of dissolution in the individual. It makes all its patrons unfit, and then speedily drives them down to death and extinction. It destroys the individual by switching him from the main line on to the side track, ending in destruction. It will be the wonderment of the future that the saloon should exist so long, with nothing but the densest and most criminal ignorance to support it. Alcohol must be recognized in its true character as a medicine, and used in the same way as arsenic or strychnine.

These are some of the facts that are not understood practically, that are not studied in the temperance literature and lectures, and are literally unknown even to the poor drink victims.

PSYCHOLOGICAL FACTORS: ABNORMAL MENTALITY A PREDISPOSING CONDITION OF INEBRIETY.

There is a psychological factor in this problem that is still more obscure and startling, and yet it enters very minutely into the practical solution of the question. It is the unequal growth and decay of the several brain faculties in each individual which come into prominence from the use of alcohol.

From heredity, disease, starvation, injury, and other complex causes, certain parts of the brain undergo degeneration or are undeveloped. Some parts become atrophied or shrunken; others are enlarged into abnormal proportions. As a result, some faculties seem highly developed, others are exhausted early, and an abnormal mentality follows in both cases. Inebriety is a symptom of this abnormality. It indicates that the brain faculties are disorganized and out of harmony. The natural adjustment is broken

up either temporarily or permanently. The two most commonly observed faculties which diverge most widely are the moral and intellectual senses. Often these are at different levels in the same individual. In the alcoholic victim the moral sense suffers first and is always the most diseased. The inebriate may have a complete palsy of this sense and yet have all the other faculties fairly acute or so slightly deranged as to be unnoticed. This moral or ethical sense is the highest perfection of character, and always degenerates rapidly in all persons who use spirits to excess. The capacity to think right and act right is blunted, palsied, and destroyed, while the intellectual sensibility may be apparently unimpaired. This inability to adjust conduct ethically is the direct result in many cases of the paralyzing action of alcohol. No doubt in some instances this faculty was very feebly developed before spirits were used, or it may have been wanting altogether. In that case the degeneration from alcohol makes all efforts to build this up impossible.

WHY MORAL APPEALS ARE USUALLY INEFFICIENT.

The practical bearing of these facts is illustrated in many ways, particularly in the failure to restore inebriates by appeals to their moral sense alone. The influence of the pledge and prayer on persons who have no sense of duty or moral obligation is almost useless. Often such persons have an intellectual sense keen enough to take advantage of the circumstances and exhibit a cunning characteristic of criminals, passing as reformers and martyrs, and arousing interest and enthusiasm only to profit by it in some unusual manner.

In this way temperance revivalists, by passionate appeals to the moral and emotional senses of inebriates, may secure thousands of pledges and conversions to a life of total abstinence, followed by relapses startling and unexplainable. The moral or ethical sense of this new army of inebriates is paralyzed or destroyed, and efforts directed to this side alone are worse than failures.

The only road possible to reach this class of cases is by the physical, by the use of means and measures that appeal to the entire organism. The degeneration of brain cells, nerve tissue, and organic forces, combined with defective and diseased moral and ethical senses, presents a condition

of individual disease that seems difficult to cure. This fact opens up a new field of effort and suggests a different class of means and remedies. The question arises, Can we halt this army and turn it into other paths? Can we stay this tide of destruction and the terrible losses which follow from it? Can we solve this problem and stop its evils?

Appeals to the moral nature of the inebriate are useless, because that part of his brain is palsied. Intimidation by punishment and suffering fails for the same reason. The pledge is powerless because the will is unstable and incapable of consistent action. The prayer fails because the emotional nature is incapable of permanent impressions. Thus education, morals, law, and religion are powerless to remove or check this disorder.

RESTRAINT AND QUARANTINE OF INEBRIATES A NECESSITY.

The inebriate is literally a madman, who persists in destroying himself at all hazards and irrespective of all interests of his relatives, friends, and the community. Such conduct forfeits all right to personal liberty and makes him an outlaw and an antagonist to all the highest interests of society. Any one who persists in drinking to intoxication is dangerous and may at any moment peril the interests of individuals or the community he lives in and commit acts of very serious consequences. He should be restrained and be confined in a hospital, where his conduct can be regulated by others.

Rev. Dr. Bellows said long ago in an address on this subject: "No man has the right to peril the interests of others. Society ~~loses~~ nothing by tolerating the presence of any one whose liberty is dangerous. Society gains nothing by holding for an hour any one who is fit to be at large. Liberty and human rights gain nothing by allowing any man to be at large for a moment who is destroying himself, his family, and neighbors. All we need is what we are fast gaining a possession of—the tests and gauges of this fitness or unfitness."

The true remedy is a united public sentiment that this army of inebriates are diseased and dangerous, and the highest interests of society require that they should be quarantined and their personal liberty restricted, not as criminals for short sentences in jails, not as willful sinners, to be helped or cured by fear, suffering, and the law of

vengeance, but as diseased and helpless people needing guardianship, medical care, and the direction of others. Like cases of mania, smallpox, typhus fever, and contagious diseases, they need isolation and treatment in special surroundings. We want a clear public recognition of these facts; then means will be adopted to prevent the victim from going on to chronic stages before any efforts are made to help him.

INEFFICACY OF LEGAL EFFORTS TO SUPPRESS INEBRIETY.

The legal efforts to cure this evil are more fatal and dangerous than the saloon, by increasing the very evil they seek to remove. Thus saloons are licensed and protected, and, both directly and indirectly, the use of spirits is encouraged and made attractive. The victim is excused and tolerated until he reaches a chronic stage and violates some law; then he is fined and imprisoned under conditions that intensify and increase his disease. Statistics show that ninety-nine per cent of all victims who are punished by the courts the first time by fines and imprisonment relapse and appear again and again for the same offense as long as they live. They receive the name of *rounders*, and are not infrequently sentenced hundreds of times in the course of years. The station house, jail, and machinery of the law, from the absence of physical and mental aids, are fatal in their influence.

Yet public sentiment hugs this terrible delusion of vice and sustains the police courts in efforts that make it more and more impossible for the victims to recover. Thus the law destroys the inebriate by punishment as a criminal, and the Church disowns and drives him away as a sinner; society looks down upon him as having a vice that can be controlled at will. It is the same old superstitious theory of a theological or moral origin of evil, which from time to time has been used to explain every phenomenon of Nature, that sustains and keeps up this delusion.

HOSPITALS, ASYLUMS, AND REFORMATORIES AS REMEDIAL AGENCIES.

Science has opened up a new field of remedial forces, and points out a solution of this drink problem, in special

hospitals organized as industrial military schools. Here the inebriates may be housed and kept for a lifetime if they are incurable. These hospitals are to be organized with every means to build up both body and mind, to protect the victim from himself, and to provide every hygienic and physiological agency requisite for a normal life.

Laws should be passed authorizing the arrest of any one known to be drinking spirits continuously or at intervals. There should be no waiting until the victim is intoxicated or commits some overt offense. He should come under legal control as soon as evidence of his habitual use of spirits can be obtained. Thus all classes, from the poor pauper to the rich man or his son, who are in the early stages of inebriety, should be forced into conditions of sober, rational living, and continued under legal restraint, either in an asylum or out on parole, until their mental and physical health is restored and evidence of temperate living can be established.

If such asylums were in operation and such laws in force, supported by public sentiment, this army of inebriates would disappear from our streets, and with it the crime, losses, and suffering so apparent. The saloons and distilleries would pass away in obedience to a higher law than legal prohibition.

This is the voice of science: to quarantine the inebriate in a hospital, as if suffering from a contagion; to stop the disease at the fountain, to remove the victim from all causes and conditions favoring inebriety. If the inebriate is curable, he can be restored to health and society again; if not, he should remain a ward of the State, and be kept under conditions most favorable for health and the public good.

Industrial hospitals for this army of inebriates can be built and supported by a tax on liquor dealers, and thus relieve the producer and taxpayer. To a large extent, after they are established they can be made self-supporting. The general principles and many of the details of these industrial hospitals are already practically worked out in most of the asylums, prisons, and reformatories of the country. The Elmira Reformatory and many of the present inebriate asylums are literal demonstrations of this fact.

A SCIENTIFIC STUDY OF CAUSES ABSOLUTELY ESSENTIAL.

In a wider sense, this solution of the drink problem promises not only to house and check the present evils, but to place these victims in the best possible conditions for scientific study. Here the great underlying causes—physiological, psychological, and sociological—which have developed and set apart this vast army of what has been aptly termed "border-line maniacs" can be discovered and understood. There is no way to comprehend inebriety except from exact studies of inebriates in the most favorable surroundings.

It is something more than the impulse to use spirits to excess, more than a weak will and moral carelessness, which is the cause of inebriety. This disease is beyond cure by punishment or appeals to the emotions, beyond educational and religious influences, beyond remedy by license and prohibition. Back into those silent realms, where the great natural laws of evolution and dissolution move in a majestic sweep, there we shall find its causes and the means of relief.

Declaring the inebriate diseased and restraining him in special asylums for cure is not a new theory of modern times, but has been urged and discussed for over two thousand years. But, like all other great truths in the world's history, it has waited for an audience and a favorable time for acceptance. That time is rapidly approaching, and the principle is already recognized by an increasing number of scientific men in all parts of the country. The State of Connecticut has passed laws for the organization of such a hospital. Bills have been introduced in many of the State Legislatures for this same purpose, but the opposition of moralists who still cling to the vice theory has so far prevented any practical work.

Empirics and charlatans, ever eager to profit by the half-defined truths just dawning on the mental horizon, rush in with claims of secret specifics for the cure of inebriety, arousing enthusiasm among the poor victims and creating expectations that will only end in disappointment. This in itself is an unmistakable sign of the rapid growth and evolution of the real truth, which is now passing through the empiric stages.

We must have hospitals in every city and town for inebriates: First, for the paupers and criminals, the saloon loungers, and those who are constantly before the police courts for offenses of all kinds associated with excessive use

of spirits. This class must be committed for five or ten years, or on indeterminate sentences depending upon their improvement and restoration, under certain conditions being permitted to go out on parole. Hospitals for their retention must be organized in the country, on large farms, where all the inmates should be required to work every day at some profitable employment, according to their capacity and strength. All the conditions of life and surroundings should be regulated with military exactness. All sources of debility and degeneration should be removed.

Nutrition baths, healthful surroundings, exercise, mental and physical remedies to build up and restore all the energies of the body, should be enforced. Rest, in the highest sense of change and growth, should be favored by every means known to science, and all acts and conduct should be under the control and guidance of others. Each man should be organized into the working force of the hospital, made a producer in some way, and kept in training not only for the purpose of self-development, but also of increasing the value and usefulness of the institution. If he shows capacity, or can do more than become self-supporting, the surplus thus earned should be credited to him or his relatives.

The possibilities are almost unlimited along this line. Vast numbers of inebriates, if they could be restrained from the use of spirits in such institutions and given medical care and work in the best conditions of health, would become active producers and support their families besides. After a long period of medical and institutional care and training such cases would be restored, and in many cases become useful citizens. If after repeated trials on parole they should continue to relapse, their commitment should be permanent. The incurables would thus be placed in the least harmful and most humane and economical conditions of life. The present losses and contagions which follow this class would be prevented. The crime, insanity, pauperism, and disease centers which are always found associated with them would disappear.

CLASSIFICATION OF PATIENTS DEMANDED.

Hospitals must be provided for a second class of persons who are not so far down the road to final dissolution. Inebriates who are constant drinkers or who have periodic

excesses, and who keep up the delusion that they can stop any time and are not so bad as their friends represent—such persons are literally an army of exhausted, brain-toppling drinkers, who are on the verge of insanity, crime, suicide, and sudden death. These should be committed to hospital care, the same as others. The same military control of exact obedience and exact living—exact use of all means and appliances; every hygienic, physical, and mental remedy known—should be applied to build up and restore them to temperate living. The terms of confinement should be shorter, and the remedies suited to recent cases. Employment should be required of each one, and, if able, they should pay for their care in labor or otherwise.

A third class of hospitals would be required for the wealthy and recent cases. The general plan would be as before: military care and training, with nerve and brain rest. The same special object would exist to ascertain the conditions and causes which provoked the inebriety, and remove them; also to build up the entire man to resist and overcome these disease impulses in the future. To this can be added all the moral forces of prayer, faith, and conversion, together with every possible stimulation of the higher brain centers. The application of such remedies where the physical health and surroundings are the most favorable would be followed by the best results.

The study of inebriety in these hospitals would reveal many of the great underlying causes and laws which are active in producing this drink evil. The power and influence of the saloon and unregulated marriages would be seen and realized.

PHYSICAL ASPECTS OF THE DRINK PROBLEM.

We have arrived at a period where all phenomena of loss, suffering, and evil must be regarded from a physical point of view. They are the results of tangible causes that may be known and understood. The drink phenomena and problem must be solved along this line.

If we consider the great evolutionary principles which underlie and control all these movements of individuals and races, this subject appears in a new light. All students of science understand that disease and degeneration, either inherited or acquired, come under the operation of great natural laws which may be studied and understood.

SOCIAL EVILS PREVENTABLE UNDER SCIENTIFIC
TREATMENT.

Degeneration, disease, and premature death are conditions that are preventable beyond the wildest dream of the enthusiast, but along lines that are yet to be discovered. Already the possibility of averting insanity, idiocy, criminality, pauperism, and other afflictions, looms up like the mountain ranges of a new continent that is yet to be explored and mapped out. The armies of inebriates are the same degenerate, diseased victims, who become unfit, disabled, and sorely wounded, and are left on the field to die. In our ignorance we fail to realize this, and join in the delusion that they are able yet to do battle for civilization.

The laws of elimination go on crowding them out everywhere, and the losses and injuries they inflict on both the present and future generations are great obstacles to the survival of the fittest. Here Nature is teaching the true remedy in the elimination and separation of those unfit, and hurrying them on to death by insanity, criminality, and various allied degenerations: the grinding, crushing battle of civilization; the struggle of man upward and outward, with its exposure, its strains, and drains; its shot and shell, wounding, crippling, and disabling; and its force of hereditary injuries, coming from the past and reaching out into the future. This is the struggle along the front line, in which over a million of poor victims are engaged.

Nature separates, eliminates, and destroys. Science teaches that separation and isolation may be followed by restoration. The same laws and forces which accelerate dissolution may be turned into currents of evolution. This army of inebriates can be halted and forced back to the rear, and diverted into conditions of growth and development. Already the polluted springs of heredity and the recruiting stations of the saloons and unregulated marriages are apparent. Already there are in sight vast ranges of causes and conditions that can be utilized and sent into practical operation for the prevention as well as the cure of inebriety.

Away on the outlying posts a few scientists, like picket guards, look over into the coming century, confident that "where the vanguard rests to-day, the hosts shall camp to-morrow."

ABSTRACT OF THE DISCUSSION.**MR. JOHN A. TAYLOR :**

The advocates of so-called temperance reform rarely listen, in the great number of meetings held by them all over the country, to any one who represents the other side of the question, and therefore fail to give due consideration to certain cardinal facts of the situation, which, nevertheless, form a very great hindrance to the success of the cause so advocated. Indeed, quite often the opinion seems to prevail that there is no other side. On the other hand, the purveyors of intoxicating liquors and the consumers very rarely allow themselves to consider the very serious objections to their trade and habit, and the very important manner in which the interests of society at large are affected by the unrestrained indulgence in intoxicating liquors. Nor does it avail either side of the question to array statistics of science or of political economy which are susceptible by biased and adroit manipulation of appearing favorably or unfavorably, upon either side of the problem, according to the preconceived opinion of the manipulator.

Several considerations seem to be apparent, I think, to the unprejudiced observer as very important elements of the situation, which nevertheless are habitually ignored or erroneously denied by the advocates of either extreme view :

First. It may be fairly stated, I think, that it is at least an open question whether or not alcohol is a useful, important, and necessary article of food or of therapeutic value.

Second. It is a fact that only a very small part of the community wholly abstain from its use, either as food or as a remedial agent.

Third. It is a fact that thousands of people during long and useful lives do use it, both as a food and a medicine, without apparent harm to themselves or evil to the community about them.

Fourth. It is a fact that society as now constituted has a clear right to protect itself from any trade or personal indulgence which palpably renders the community dangerous or unhealthful or in any way materially interferes with the right of the community at large to life, liberty, and the pursuit of happiness.

Fifth. It is a fact that the community may lawfully avail itself of the police power of the State and of penal legislation to preserve from infringement these conceded rights.

Sixth. It is within the proper purview of the organic law of the

State to levy upon the resources of the community a reasonable tax out of which to maintain asylums for such portions of the community as by incapacity not produced by responsible misdemeanors or crimes may be a menace to the rest of society if not so sustained. It is obvious that these, and many other considerations vitally affecting the entire problem, are habitually ignored by one side or the other of this controversy.

The tactics of moral suasion, while meeting with occasional good results, and while they are by no means to be discouraged, do not, I think, bear any such important results as are made to appear from the marshaling of the thousands of people who are said, and I think truly, to have signed the pledge of total abstinence. On the other hand, the attempts to coerce by legislation the abandonment of either the sale of or the indulgence in intoxicating liquors must be seen to be replete with disappointment, and largely found to result in either the more firmly established existence of the rum traffic, or the greatly enlarged consumption in intemperate ways of intoxicating liquors. The latter result seems to be due to the anomalous situation that by far the most effective allies of the rumsellers and drink-lovers in dealing with the law-making power of the community have been that portion of the temperance army known as Prohibitionists. Periodically this handful of men and women have demanded extreme measures from the Legislature, and have been surprised at the readiness with which their demands have been answered by laws so wide-reaching in their effect and so far beyond the normal demand of the communities for whose benefit they were enacted as to be utterly incapable of execution. Now, from the standpoint of the rumseller and the drink-lover, a law so radical as to be incapable of execution is far less dangerous to their respective interests than a law which, restraining to a moderate degree the traffic and the indulgence, is so sustained by the moral sense of the community as that its enforcement will be insisted upon. This aspect of what may be called the legislative influence in favor of temperance seems latterly to have been recognized by various communities that have virtually surrendered the attempt to inhibit the use of and trade in intoxicating liquors, and have turned to the regulative power of the Commonwealth as a means of restraining the evil of the traffic and the habit.

I am in hearty sympathy with that part of Dr. Crothers's scheme of temperance reform which would subject the victims of inebriation to scientific treatment, and the employment of such energies as they have to the advantage of the community which supports them. I must confess, however, that the statement of Dr. Crothers that "the moderate and periodic . . . drinkers are always sources of danger to

themselves and others" resembles very closely a great mass of overstatement which has tended for more than a generation to hinder the acceptance of well-considered schemes of reform at the hands of the calm and unimpassioned citizens of the country. That a moderate drinker *may* become a confirmed drinker is true. This is equally true of every advocate of total abstinence and of each of the rank and file. In the last analysis it is the personal equation which is to determine this result. So long as young men and young women are told that it is impossible to control the indulgence in intoxicating liquors, when they are every day witnessing their fathers and uncles and mothers and aunts indulging moderately in the use of intoxicating liquors without sacrificing in the least degree any element of moral worth, they will be apt to repudiate all suggestions coming from people making such false assertions, and the cause of intelligent reform will lack their affiliation and support.

The two classes who need to become temperate are the hopeless sets and the bigoted advocates of total abstinence, who alike refuse to recognize truths which every one else sees, and who suppress important factors of the temperance problem which do not fail to be witnessed and believed in by the rising generations. If these conclusions are sound, it is time to throw aside the prejudice and indisposition to acknowledge the whole truth of the situation and to deal with the question from the standpoint of what is best not only for the individual but for the community, and to carry restraint only so far in the direction of reform as shall be certain to receive the hearty sanction of a pronounced majority of the given community.

MR. E. J. WHEELER:

It was said of Thomas Carlyle that he spent fifty years shouting at the top of his voice that people were talking too much. So the gentleman who preceded me has, in a series of intemperate statements, denounced the intemperance of temperance advocates. I have never heard temperance orators make the statements the gentleman has attributed to them. I do not think the lecturer meant to say that every moderate drinker becomes a drunkard. What he said was that there is no drunkard who does not start as a moderate drinker, and this, I think, is undeniable. The gentleman says a great many doctors advise the use of liquor. A great many doctors are shrewd men, who understand how to please their patients. He says thousands use liquor without harm, but he doesn't prove it. The contrary statement has behind it some of the best medical authorities—Dr. Richardson, of England, Dr. N. S. Davis, of Chicago, and others equally distinguished in the profession. He says prohibitionists go to Albany and

bulldoze the Legislature into extreme legislation. I have been in a position to know how much of that has been done, and for fifteen years past I have not known of a delegate going to Albany. We make our demands at the ballot box. I believe it is a mistake for legislation to go ahead of public sentiment; but there is no reason why we should not try to educate public sentiment up to the point we wish to reach — and that is the object of the Prohibition party.

I believe with the lecturer that inebriety is a disease. That disease has its beginning with the first glass taken as a stimulant or for the gratification of desire. I am willing to leave the question of the therapeutic use of alcohol to the doctors. The medical societies say it is the part of science to prevent as well as to cure disease. Last summer a ship with cholera on board arrived in our harbor. The State went down to it and said to the captain, the crew, and the passengers, "Do not dare go to the city," and soldiers were called out to prevent them from landing. What about the personal liberty of those passengers? The personal liberty of individuals must come to an end when public safety demands it. The quarantine failed to quarantine, and the cholera somehow got into the city. Does any practical gentleman say "Because the quarantine did not keep the cholera out it is a failure, and we must not quarantine"? Does any one propose licensing disease instead of quarantining it? I believe in quarantining disease. The radicalism of prohibitionists in regard to inebriety is the conservatism of commerce and society in regard to other diseases. Prohibition doesn't prohibit; neither does the quarantine: but nobody claims that for that reason we should abandon all efforts. I wish we might have the evolution of the temperance reform discussed. Every specific that has been tried has been a failure or been only partially successful. In 1808 the first temperance society was organized in this country to prevent the excessive use of liquor. In 1813 the movement to secure total abstinence by moral suasion was inaugurated. This held the field for a long time, but the whole moral-suasion movement came to an end. The trouble was, they forgot the ratchet—like the brakeman who winds up the brake and then lets go; if he forgets to put up the ratchet, whiz-z-z! it goes, and the work is all undone. Third, we had the Washingtonian movement to reform the drinkers. Fourth, the local-option movement, which collapsed in two years. Fifth, constitutional prohibition, in eight or ten States, which has proved, to a great extent, a failure, because it does not enforce itself. Sixth, an effort not only for prohibitory enactments in the States, but throughout the nation, and for a political organization to make them effective. All other measures have been tried—Dr. Rainsford's, the

Gothenburg system, and the rest—and all have failed. Let us now enforce the quarantine, and so reduce the disease to a minimum.

MR. GEORGE ILES:

However much our current political philosophy with regard to alcohol may lack correspondence to fact, the case is very different in the sphere of business. There is no stouter help to reform than that which spontaneously arises as an incident to the pursuit of gain, which springs up as industry and commerce make new demands upon their leaders. Here can be no charge of insincerity or fanaticism, no taint of patronizing or intrusiveness. A rule of conduct is laid down and obeyed, because it pays both parties to it in dollars. An American loom to-day is more elaborate and costly, more highly speeded than ever; therefore the operative who tends it must be sober. The press which strikes off one's morning paper is worth a fortune; an unsteady touch from a tipsy printer means the delay of a vast edition. The tonnage of an average railroad train was never so great as now; it runs at higher and higher speeds; life and limb are more than ever in the keeping of the engineer, of the army in charge of track, switch, and semaphore. Hence we find such a corporation as the Long Island Railroad Company insisting that its servants shall be strictly sober men. Because machinery is ever extending its dominion, and in ways which more and more bind up the welfare of the hive with the good of the bee, the war on alcohol is in these latter days receiving powerful re-enforcement from new friends.

And aid from the ranks of business is well worth having, even when indirect. At our doors we see men of enterprise, with no other thought than that of dividends, who are nevertheless doing much to weaken the attractions of the taproom. In replacing the horse by the electric motor and the steam locomotive, they are doubling the areas of our cities at a bound. Soon every thrifty man may buy for himself a house where he can know the cheer of home, where the gilding and the glitter of the saloon will in vain entice him.

We hear much about the intensity of modern competition, of the tremendous strain it puts upon mind and nerve; but is it not a good thing for your merchant or manufacturer that he can no longer afford to have any of his brains a-soak?

In paths untrodden by the man of business much, too, is being done in unpurposed alliance with the cause of temperance. We can not as yet afford to dismiss the public servants who work without fear of reward. A few lovers of art in New York have administered the Metropolitan Museum so well that three quarters of a million visits were paid to it last year, one third of them on Sundays. In connection with

Columbia College lectures are given this winter gratis at the Art Museum, at Cooper Union, and at the Natural History Hall. The lecturers are men of the stamp of Prof. Chandler, Mr. Russell Sturgis, and Mr. Albert Shaw. On substantially the same lines is Mr. Walter Damrosch's excellent music at prices poor people can pay. All this activity on behalf of popular culture lifts the ideal of life, and creates an atmosphere in which such a vice as drinking is none the less repressed because it is never so much as mentioned.

CHARLES H. SHEPARD, M. D.:

The moralist, who claims that the drink habit is a vice, and seeks by pledges and by surrounding the victim with a cordon of preventives to shield him from temptation, too often realizes that all is of no avail; and those who would by law and force at once obliterate the whole evil, find that the time has yet to come when man can be made virtuous in that way.

By the most advanced thinkers it is claimed that the drink habit is a disease, subject to all the laws of disease, and thus it becomes more than probable that from the medical profession the world may yet receive the solution of this problem.

The great majority will agree that the saloon is a public nuisance that should be abolished. It is a source of danger as much as the pest house; but if there were no demand for the saloon it would soon pass out of existence. Let us get at its cause by approaching the subject from the sanitary and scientific side. No essential progress toward the solution of the question has been made or is assured along the moral side. It is *not* a political question to be settled by the politician, nor can the pledge, or even prayer, avail much, because these means do not recognize the causes or the laws which govern them.

It is said in England, and the same will apply with more or less force in this country, that alcohol has become so much the reliance of the overworked classes that there is great danger of its stamping children with a new and peculiar heredity. The inheritance of the child is at the best tainted with the animal and the savage, and when we add that of an exhausted, overworked, drunken parentage, the result is sure to be disastrous.

The eminent French scientist and pathologist, Lanneeaux, concludes his observations on the effect of alcohol and the progeny of the drunkard by saying that alcoholic liquors, such as are now consumed, prevent the action of the most important and noble faculties of the man who abuses them; they disturb his nutrition, they make him old before his time; nay, more, they affect his progeny, whom they change and often kill. Thus a stop is put to the wide degeneration of the race,

which might otherwise occur, by the fact that alcoholism tends to lessen reproduction as well as to increase mortality.

The full penalty must be paid for all disobedience to the laws of life. Health is to be found only in obedience to physiological law; there is no law of cure in the universe except the condition of obedience. Disease is not a devil to be cast out; it is the *vis medicatrix*, or the action of vital energy, which defends and restores.

The responsibility of physicians in regard to this question is one of great magnitude. The effect of continually dosing with this drug is too apparent wherever it is used, benumbing the senses and rendering more difficult every natural function. Alcohol never sustains the powers of life. It sometimes changes the symptoms of disease, but always at the expense of the vitality of the body. What is called its supporting action is a fever induced by the poison, which but prostrates the patient the more.

There is one encouraging fact to be noted in this connection, that the use of alcohol in medicine has very much diminished during the past twenty-five years, and the present tendency is constantly in that direction. Right here is the central point which I wish to make. When the physician ceases to prescribe alcohol as a medicine, the drink problem will have reached the final stage of its solution.

We talk about temperance as though abstinence from alcohol were the fulfillment of the law; but there is a greater temperance yet to come, more in accordance with the dictates of an enlightened reason. The sin of overeating produces as much or more trouble to the community as that which comes from the use of alcoholic drinks. The use of tobacco is the occasion of harm second only to that of alcohol. The evil wrought by the excessive use of coffee is by no means one of the minor ones. The baneful effects of the coffee habit in Brazil are equal to those of the beer habit among the Germans. The use of opium and other narcotics is another fruitful source of injury to the community. The evils of overwork and worry do not fall far behind. In fact, we exhaust ourselves every way—in our work and in our play, in eating and drinking, in our sexual relations, and even in those athletic efforts that are supposed to be hygienic and recuperative. Furthermore, these very excesses are the occasion of much of the demand for alcohol to drown the nervous rebellion that would otherwise shield us from the result of our own foolishness.

The drink curse is not an accident or theory, but a condition—the direct result of cause and effect—and can be successfully grappled with only by the application of physiological laws and forces. Of all men, the inebriate is the most incompetent to judge of them or their effects.

Yet, strange to say, much of the literature on this question is built up on his statement of the case.

As evolutionists it is permitted us to look forward to the time when an age of temperance, an age of cleanliness and purity, an age of freedom from tobacco, an age of sanitary reform, an age of plain living and high thinking, an age of health, which is holiness, shall have so regenerated man that he will walk the earth one hundred years and more. Then the time will come when he shall not seek vicarious atonement through the doctor or the priest, but, by obedience to law, both physical and moral, fulfill his true destiny.

DR. LEWIS G. JANES:

I have no infallible panacea to propose for the solution of this problem of intemperance, nor am I as certain of the good results of suggested specifics as some of the other speakers. As a physiologist, I am convinced that the habitual use of alcoholic beverages can only work injury to the human constitution. I will not question the value of alcohol as a medicine in certain abnormal conditions of the system; it may then be of service, like other poisonous drugs, though less frequently, I think, than is popularly imagined. Nor will I enter into a discussion of the abstract question whether alcohol should ever be regarded as a food. To any one familiar with the chemistry of alcohol, however, it is evident that, being pure carbon, it must have its limitations as a food, if so regarded. It could only nourish the adipose tissues at the expense of the muscular, bony, and vital tissues of the body. Already, owing to the deterioration of our food elements and the excessive use of starchy and carbonaceous fat-producing foods, we are suffering serious physical ills, such as heart failure, kidney troubles, and fatty degeneration of the tissues, which are certainly aggravated by the habitual use of alcoholic beverages.

As to the legal regulation of the sale of intoxicants, it behooves us to look for some method on which all good citizens can unite. High license has been suggested; but this is repugnant to the moral sense of many. Personally, I do not believe that high license ever saved an individual from a drunkard's grave. Moreover, the license system, like legal prohibition, throws the question into politics, which is one of the greatest evils we are called upon to combat. Prof. Monks, the Superintendent of Education in the Elmira Reformatory, who has given much thought to the matter, suggested to me a method which appears to offer features worthy of consideration. His plan implies restrictions which are prohibitory in principle; but he does not aim at absolute legal prohibition, deeming it impracticable in the present state of public sentiment. Even so stanch an advocate of prohibi-

tion as Mr. Wheeler has admitted here this evening that it is useless to pass such laws in advance of public sentiment. Prof. Monks proposes that any person who is a male citizen of the United States, of legal age, and who has not been convicted of offenses against the law, shall be permitted to sell intoxicants under certain uniform restrictions. These are, in effect, that this business shall not be associated with any other, except the giving of meals or lodging, or the sale of drugs; that no liquor shall be sold to minors, aliens, or women; that none shall be sold to intoxicated persons or those known to be habitual drunkards; that none shall be sold after twelve o'clock at night or on legal holidays. He would also cause an official estimate of all public expense incurred directly or indirectly by the abuse of intoxicants in a given community to be made, and a tax to be assessed upon local venders sufficient to cover such expenses. This would not partake of the nature of a license; the conditions imposed on sellers would be uniform; there would be no personal or political favors to be granted, and therefore the question would be taken out of politics. As promising relief from the crying evil of saloon politics, and some wise restrictions on the traffic tending to the disuse of intoxicants, especially by the young, this method, I think, is worthy of thoughtful consideration.

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